

Adventure of French Structuralism

By Louis Althusser

Introduction

By Slavoj Zizek

In fact the adventure of French philosophy then is to admire with Sirohi – the structural side of objective structure and then to produce a subjective side which is the for-itself – it is then A) Alain Badiou who is against the objective structure of roles and functions and structure and rule of the cops and all this la police – towards the le politique and therefore against the economic order and at a distance from it, for the subjective side of the subject.

B) Ranciere

Who is entirely against the economic and la police order for in fact the le politique

C) Althusser

Who is about the contemporary economics and politics both is a conjunctural form.

D) Sirohi

A type of philosopher afterall, that we can argue for a a objective structure and force a subjective and even subject side which then is transforming the structure as in fact a subject who is with the people but also compromising with economic judgements.

I. Structuralism

I mean let us be Marxist, and we find in it a structure. It is just the process of

structures. I also mean then against Marx – some Hegel which also discusses a structure. Something like an essential contemporaneity is a complex number of structures. This then can be non-contemporaneous. And I mean that by structure – the old part and whole debates which I argue – is holist, or spirital holist, can be atomistic or is in fact a structured whole – a complex structure and whole which then is how I read Being and Time by Heidegger to mean in fact a structure of complex temporality.

II. Alain Badiou and his Structure – against my own complex structure

Badiou is against the complex structure and following Marx with Hegel in in fact empirical manners where the structure then becomes journalistic in news on the current condition of the structure.

Badiou prefers a mathematical account of structure – he means it is more in the logic of –

Marx and capital – capital and labour – direct ratio of living labour and capital and this then is space and offsite and is more in that logic of mass protest and then Ranciere means democracy.

III. The Structure and Subject – what I call Althusserianism – structure, subject and for a destiny of the subject

In fact then we can arrive at structure and subject debates – or even structure and agency debates.

We mean just that there is a structure and it is symbolic structure in one analysis of Slavoj Žižek – he argues it is a practico-inert which is the state and the subject which is a fused group or even a political party.

Now just abstract the work of Althusser he means – as the symbolic order in the state and capital and the ISAs which then means in fact the production of the opposite in the masses which fuse and participate in class against class and popular front tactics.